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All you have to do is take it

[Long Beach, Calif.?]

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# All You Have To Do Is Take It

*A Series of Radio Talks Given  
Over K F I, Los Angeles,  
Under the Title of  
"New Roads to  
Wealth and  
Happiness"*

308

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Box 271



ORAL READING TIME  
TWO HOURS AND THIRTY MINUTES



All You Have to Do Is  
Take It

*A Series of Radio Talks Given  
Over KFI, Los Angeles,  
Under the Title of  
"New Roads to  
Wealth and  
Happiness"*

By  
H. W. Wells

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## ALL YOU HAVE TO DO IS TAKE IT NUMBER ONE

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What would you like most to have if you had only to wish for it? In other words, what do you want?

We are told that old King Midas wished that everything which he touched would be turned to gold. Perhaps there are some of you who would like to see more pay in your envelope or more customers coming into your store. There may be some of you who feel that happiness is more important in your life than wealth, and would "give anything in the world" for more pleasant relations with your wife or husband, or with your business associates. To some of you, health may be the thing most desired. These are the more personal things. There may be those who think in terms of the general good and would wish for perpetual prosperity, or the ending of war, or the banishment of ignorance and superstition from the face of the Earth. However, we all want something. And to any and all of these wants my reply is, "All you have to do is take it."

In all this series of short talks we are going to show how all of these desires and many others beside, can be satisfied in less than ten years by the world-wide adoption of two changes in our social order—one change economic and the other change religious. Now off-hand, that sounds like a large

promise, but I repeat, "all you have to do is take it"—make the two changes and you have it. And although it will take more than the fifteen minutes before me tonight to set the matter before you completely, I am going to give you at once the high points of the two changes, and the things which they will accomplish.

Under the religious change, which has two features, the plan asks the churches of the world to re-affirm their belief that the Deity created the heavens and the Earth and all that in them is. It then puts the proposition that it is fitting and proper that human beings should worship the Creator. Now since one cannot worship intelligently that of which he is ignorant, it follows that we must study the handiwork of the Creator if our adoration is to have a solid foundation. And so it is proposed that church services include weekly studies in the major divisions of creations, after the fashion which it illustrates. And I would emphasize that point—after the fashion which it illustrates. It is not intended that these studies should be a reproduction of those given in schools and colleges, but rather that they should be such as would create and intensify human adoration of the Master of the Universe. —So much for man's relation to God.

The plan, after discussing the economic change, makes some recommendations regarding man's relation to his fellowman. It declares that although

the ten commandments were sufficient in times when individuals, families, or tribes were independent of outside sources for their livelihood, the commandments are not a sufficient guide in man's relation to his fellowman in this age of interdependence—in this age of industrial problems, labor problems, social problems, and international tariff laws. It is therefore recommended that the church extend its teachings regarding man's relation to his fellowman, to include studies in political science, social science, and economics, after the fashion illustrated by it. The plan also has something to say about the place of the Bible in the united churches' services.

The plan takes up the economic change and points out that not only will hard times be avoided by its adoption, but the economic change will bring a degree of prosperity which will surpass the expectations of the most optimistic. The argument next shows how the change can be accomplished effectively by duplicating legislation already enacted by the United States congress.

This, of course, is all in terms of America. But the cooperation of every nation in the world is needed, so the argument next considers whether or not peoples of the other nations of the Earth would cling tenaciously to their poverty and ignorance or would travel the new ways to wealth and happiness.

And finally it surveys the sum-total of human

good which would result from universal adoption of the two social changes—the one economic, and the other religious. I will quote that summary completely.

—x—

For reasons which have already been explained, the services of the churches united, or as we have termed them collectively—the United Church—those services, I say, would precede the economic change by one year. No sooner have we finished the first lecture (astronomy) of the first services of the first Sunday, than we begin to get results. And the results come in a humility of spirit, a tolerance, a kindness toward others, a desire for helpfulness, a generosity, a sense of responsibility toward home and associates, which is born of contact with truly great things—with the immensity of the universe.

To take an example from this work, the listener might call to mind his reflections when he learned that this Earth of ours, though huge as compared with the portion which he occupies, is so small as to be swallowed up many times over by a single fiery tongue of the sun which floods its light and warmth upon us.

Or recall your reflections when you learned that the Earth and sun and the stars we see, do not make up the total of the universe; that instead, it extends on and on in all directions to such great length and more, that light from one distant mem-

ber has been 950,000 years on its way to Earth, though traveling in a direct line at the speed of 186,000 miles per second. —Surely your reflections did not magnify your own importance.

And with each realizing the common equality of himself with his fellow creatures—common as compared with the larger aspects of life and creation—will the congregations not thereafter be more kind and tolerant and sweet-tempered toward all with whom they come in contact?

Ere the completion of the second lecture (geology) of the first service of the first Sunday, we should realize more results in the form of a strengthening of recognition of the comparative insignificance of any single one of us. And self-esteem, when thus reduced, will leave room for the more worthy characteristics of charity, fidelity, brotherly love and more perfect justice.

If you would understand what is meant here, retrace your musings when you compared the span of human life-time with Time as you found it revealed in the story of the Grand Canyon of the Colorado.

*And while we are talking about the comparative equality of man, let us note that the first services of the United Church will constitute the laying of the cornerstone of that which will ultimately become the true equality of man. For the lectures of the United Church, open to all, will constitute a*



*liberal education more broad than that probably possessed by any single person today.*

But to resume—Need it be pointed out again, what benefits will result from the third lecture (biology)? I think not. If, however, we may for a moment jump ahead some five years or more, to the time when the United Church will have developed its Sunday School for children, we will see that through the biology department young people will be brought to a wholesome introduction to sex and its later problems. And this, many will agree, is a feature of no mean importance when future happiness is being counted.

Now let us consider the fourth lecture (physiology). In it we recognize *not only* the possibilities for better health, but also the possibility of avoiding the misery and unhappiness which are rained upon their associates by those whose ill health makes them irritable and unreasonable.

We shift now from man's relation to God which leads us among flowering gardens of human kindness, to man's relation to his fellowman, which leads to wealth and happiness untold through wisdom and understanding.

But *not* at the first session of the first Sunday will results be realized from the lectures in economics, sociology, and political science, but only as understanding is reached—and that may take time.

In the course of a few weeks or months, however, some of the immediately important economic

principles (international division of labor, for example), should find their resting place in eager, active minds. And then we shall begin to break down the barriers which withhold from us a greater,—much greater supply of material wealth.

By the end of the first year of the churches' services, we will be prepared to include the third feature of our plan, which is the economic change. That feature is titled, "The Rule of Reasonable Return." By means of it we do many things beside destroy hard times, materially decrease industrial strife, and base wages on an equitable scale in relation to the skill, training, and hazard involved in each occupation.

The purpose and effect of the Rule of Reasonable Return, as we have already seen, is to avoid overproduction. And there are several advantages which grow out of that for:

Insofar as overproduction is responsible for military war, we have avoided that;

Insofar as overproduction is responsible for unemployment, we have avoided that;

Insofar as unemployment is responsible for poverty, we have avoided that;

Insofar as this resulting poverty is responsible for ignorance, misery, sickness, death, wretched homes, under-nourished children and anti-social children, we have avoided those.

But this, friends, is a review of only the *major* benefits which would accrue to humanity in less

than ten years' time if the two changes—the religious and the economic changes which I will discuss each week at this hour, were adopted by the civilized peoples of the Earth.

You say you want something? My answer is, "All you have to do it take it." And if you are tuned in at this time during the weeks which follow, you will learn how to take it.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER TWO

Last week, if you were tuned in at this time, you heard a brief review of the argument which this series of talks will contain, and a summary of what would result if the two changes—one religious, and one economic—were adopted internationally. It is the purpose of this series of talks to present the reasoning by which these conclusions are arrived at.

But before going into this, perhaps you would like to know how some other people have expressed themselves regarding the subject-matter of these talks.

A Congregational minister in Southern California found inspiration for seven sermons on "The Coming Religion" in the ideas herein presented.

A very prominent professor of social education at the University of California endorsed it very strongly and asked for a carbon copy of the text, declaring that there was material in it which he could use.

A former Board of Education business manager of a large Southern California city who read the material wrote, "I consider it a very clearly put, and well thought-out article on the subject."

A former professor in a Washington university wrote, "May I add my congratulations to those who have been privileged to read the manu-

script. In the line of constructive thinking I believe it is an achievement."

To those might be added the endorsements of a night-school principal, a Community Chest director, and many others of lesser station in educational, business and religious fields, but time will not permit.

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We should proceed at once to the economic and religious changes to which I have alluded and pursue them without delay. And we would do this except for the possibility that some question might later arise as to how these particular changes happened to be chosen; so we will begin by briefly outlining the commonly-known causes of the ills we have mentioned, and let the causes lead us to the needed changes. We will begin with war.

Sir Esme Howard, British Ambassador to the United States, in speaking before the Chicago Association of Commerce March 17, 1926, is reported as having expressed the opinion that the next world war will be a "struggle for markets" and will be waged as bitterly as any that have sprung from traditional hatreds, national jealousies, or territorial ambitions. And he believes that the whole energies of governments will be bent toward, to use his own words, "the all-important, all-absorbing object of finding markets in other countries for the surplus production of their own

and of preventing their own (markets) from being swamped."

As for crime—if we tried to define its causes accurately we would invite ourselves into all kinds of complicated theories which would be hard to discuss. Suffice it to say that abnormal-mindedness is the cause of crime, for if criminals were not abnormal-minded, they would not do the things which make them public enemies. Murderers of the type who are responsible for our rapidly-increasing crime wave are young fellows. They are boys whose home conditions have been faulty and whose lives have been an ascending scale of lesser crimes. The fault here lies with the parents and homemakers.

Regarding divorce, many judges have expressed their beliefs. In the Good Housekeeping Magazine of April, 1925, Judge Scott Wilson said, "The independence of the modern woman has contributed to divorce. She is no longer compelled to submit to things which in years past she has borne in silence." And Judge W. W. Teegarden says, "It is the growing determination of females to throw off the yoke of bondage that held them throughout human development." One may say that this divorce was caused by financial straights, that that divorce was caused by unfaithfulness, and that the other was caused by parents or parents-in-law. But whatever the details may be, it all resolves itself into a charge at the door of the parents who fail

to instruct their children wisely in matters of love, domestic problems, and fair play.

Hard times are caused by the production of goods beyond the capacity of people to buy them. A threatening condition of overproduction—or surplus production, as Sir Esme Howard terms it—brings an accute demand for the expansion of markets, which expansion is usually carried on in foreign lands in competition with other nations selling in the same territory. And when markets will no longer expand then overproduction becomes a grim reality. Workers, laid off, have no wages with which to buy things already made. Big companies founder under a load of obligations and books full of insolvent debtor accounts; small companies go into bankruptcy—and that is business depression.

Strikes and lockouts are the outgrowth of failure of employers and workers to agree on terms of work and wages. The aim of the workers primarily is to improve the conditions under which they must work, and to raise their wages.

Sickness and premature death are almost invariably a direct result of ignorance of the causes of disease and ignorance or disregard for the natural laws of health. In the case of disease it is mostly up to scientific research to discover the cause and remedy. But in the case of ill health the fault lies largely in individual disregard for

bodily needs in the way of food, exercise, elimination, and sleep.

But now I beg your indulgence that I may refrain from an attempt to state the causes of religious strife—allow me rather to state the bases of contention, and let it go at that. In times past religious strife has been grounded in dispute of the authority and privilege of the existing church, and it has been grounded in difference of interpretation of the Bible. Where a multiplicity of churches have sprung up, interpretation of the Bible has been chiefly responsible for the split. It is upon such questions as the following that churches and individuals sever relations:

Is the Deity one concept (God) or three (Father, Son, and Holy Ghost)?

Are rituals and symbols essential to worship?

Is there a hell of fire and brimstone?

Should infants be baptised?

Was Mary a virgin? Etc. And now church-people are divided into two camps, (Fundamentalist and Modernist) bitterly warring over such questions as:

Did the Deity create the universe in six literal days?

Is man the product of evolutionary growth, or did he come into being in his present form?

—and they war over all the side issues which these questions involve.

And now that we have reviewed the commonly-

known causes of the ills we would like to destroy. Let us sum them up briefly, for convenience.

Economic causes dominate history, and the next world war may be fought for foreign markets and to keep from flooding home markets.

Criminal minds are the result either of inheritance or of faulty home training in youth.

Divorce evidences ignorance, or failure to "play fair" with one's life-partner.

Hard times are the result of overproduction.

Strikes and lockouts grow out of failure of employers and workers to agree on terms.

Sickness and premature death are, in many cases, caused by disregard for the laws of health.

And religious strife is the outgrowth of varying interpretations of the Bible, life, and the world as we find it.

But as yet the two changes—the economic and the religious change—have not manifest themselves. It is not until we inquire into the things which keep these causes alive and active, that we discover them.

As we said last week, anything you want—wealth, health, happiness—you may have. All you have to do is take it. And if you are with us at this hour next week and the succeeding weeks, you will learn how to take it.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER THREE

What are the changes—the economic and the religious change—which will end war, hard times, crime, divorce, ill health, religious strife, ignorance, and poverty? And how are these changes, whatever they are, arrived at? These are the questions which we will answer tonight, and we will answer them in a way which will keep you talking for the rest of the evening. Let us build on the commonly-known causes of our ills—the causes we reviewed last week.

Do you remember the words of Ambassador Esme Howard and his forecast that the next world war would be fought "for markets" and to keep from overproduction in their own markets? Those words sound like some others you heard in connection with business depression. Let us see again what they were. We said that Sir Esme Howard believes that the whole energies of governments will be bent toward, to use his own words, "the all-important, all-absorbing object of finding markets in other countries for the surplus production of their own and of preventing their own from being swamped." And the discussion of hard times included this: A threatening condition of overproduction brings an acute demand for expansion of markets, which is usually carried on in foreign lands in competition with other nations selling in the same territory.

From this it appears that foreign markets delay the day when a nation will suffer the hard times caused by overproduction. And since it is to keep or gain foreign markets, that nations go to war, the things which feed and nourish the cause of business depression will, then, be the things which feed and nourish the cause of future wars.

So let us consider what are the things which sustain the causes of business depression. Since hard times are caused by the overproduction of goods, we must search the course of events for something which will indicate a reason why an excess of goods should accumulate—a reason why producers should make more things than people can buy.

As we look at the business cycle we see that there are four definite periods: 1. Prosperity; 2. Decline; 3. Depression; 4. Recovery. Now it is evident that in the period of decline there is no motive for making more goods than can be sold, for the oversupply of things on hand is responsible for the shutting down of factories, mills, and mines, and the laying off of workers. Nor is there incentive during the period of depression for making any more goods than can be sold at once.

But during the recovery and prosperity periods, however, more and more people are finding steady employment and these people with their money, seek to buy goods—things they could not afford to have before. And the total of their buying power

makes a new wave of demand for goods. This demand makes work for still more people who then have money with which to buy things *they* could not afford to have before. —And so on, and on, and on, like compound interest.

But as yet we have not found out why production increases faster than does the capacity of people to buy. It is not until we consider the trading aspects of this increasing demand that the sustaining cause of overproduction becomes evident. Let us consider the trading aspects.

If you had something to sell and you knew that several people wanted it, would you sell it to the first man who offered you the amount that it cost you to get it or make it, plus eight per cent on the investment? Or would you keep it until some of the others came, and sell it to one of them who would give you more for it? (—perhaps not the most you could get for it if you held it long enough, but more than the first fellow would give.) You would sell it to the latter man wouldn't you? Certainly! —And that's exactly what everyone does.

But if you made things regularly and sold them for this increased price, someone would see that you were making a neat profit and he would start producing and selling those things too. And several other people would do the same thing too. —And that's exactly what happens.

People who were making other things than the

ones you were making would sell for a higher price because they could get it too. Many producers would be doing "profitable" business and many new workers would be employed. —And that's exactly what happens.

With so many concerns operating successfully, and with so many people employed, there would develop a confidence in the future of business. In other words producers and wholesalers and retailers would begin to hold the opinion that in a few weeks or months prices would be higher. So they would start putting away in warehouses, goods which they would expect to sell later at a handsome profit. And to meet their weekly pay-rolls they would borrow money at the bank. The bigger the profits the greater the number of people who would make things and who would store things away to sell later when prices were still higher. —And that's exactly what happens.

With these many people making things and with these many others putting some away for future sale, someone would eventually recognize the situation namely, that the store of supplies and the capacity for producing was greatly exceeding the peoples' power to buy.

Others all over the country would soon recognize the situation. Then manufacturers would slow down their factories, wholesalers would quit buying and would try to unload their stored supplies. And because the factories and mines had

laid off men who then had no wages with which to buy things, the retail stores would sell less. —And that's exactly what happens. "Business is bad," people would say, "because there are so many men out of work."

But why are men out of work? Because there were more goods already produced and in storage than could be sold.

But how did it ever happen that so many more things were made than could be sold? Too many people went too extensively into the business of making things.

But why did so many people start making things extensively? Because there was big profit in those lines.

But why was there so much profit in those lines? Because there were many people who wanted those things. And since so many people wanted the things, the producer could demand a higher price.

Then it is the practice of basing price on demand rather than on the cost of production, which is responsible for business depression? Yes. And for war for foreign markets? Yes.

Then that is the thing we were searching for—the thing that nourishes hard times and military war for foreign markets. *It is the commonly accepted, universally practiced policy of charging the most possible without regard for the cost of*

*production* that leads us into business depression, war, and the evils which grow out of them.

Time was when this practice was an excellent one. But the complexity of industrial and commercial life which was brought about by the introduction of machinery has changed that. The disadvantage at which business places itself by basing its prices on demand rather than on the cost of production is evident at a glance. Let us see.

We know that, except for a very small per cent of people who are wealthy, nobody has as much as he would like to have. And we are sure that everyone is earning all he can; if he could earn more he would. Now since people are earning the most they can, if prices rise then their earnings will buy fewer things. ¶

That is easy enough to see. I earn forty-five dollars a week. If meat and potatoes and shirts and car rides and dental services rise in price, the wife and the children and I can't buy as many things as we did before—that is if we still try to keep up insurance and save a little. Although I want as badly as I ever did, the things which I have to do without, the business people have lost that much of my trade because I simply don't have the money to buy as much at the higher prices—that is, unless I join the union, and we go on a strike, and win. (And here you have a cause of industrial strife.)

Now if the money (my wages) will buy less

things, then less things will be sold. If less things are sold then one of two things must happen: either (1) the difference between what is being made and what is being sold will accumulate or (2) less must be made so that there will not be an accumulation. And in the latter case men will immediately be laid off and will lose at once the buying power they had in their wages.

—x—

And now we have learned that the thing which nourishes the cause of business depression, of war, and of many labor strikes is the practice of basing prices on demand rather than upon the cost of production. Let us keep that in mind while we consider the nourishing factors which keep some of our other ills alive.

Criminals, like the smaller class, murderers, are largely the development of unsatisfactory home conditions and youth misguided. There are, of course, some who are mentally deficient, being born of a poor stock of parents. In either case, however, these constitute a charge against the home. Divorce, as we have before noted, is a third charge against the home. But who will say that the homes of today are not as good as the homes of any other time or age? No doubt it can be proved that they are much better now. Even so, they are not ideal. We would have them be better examples and instructors of ethics, morals,



and such characteristics as tolerance, kindness, patience, generosity, helpfulness, fidelity, etc., etc.

And since the home of today will determine the home of tomorrow, we must introduce into the sphere of homemakers an influence which will guide and inspire them in the work which we would have better done. The most appropriate influence is the church, for it is reputed to stand for the highest moral attainments possible to human beings. Further, it exists in some form in every grade of human society—whether savage or civilized.

Unfortunately, church influence is least felt by those among whom it is most needed. Therefore the problem immediately becomes one of rejuvenating and unifying the churches to the end that the church-united may attract to it those to whom it would be most serviceable.

Now these things—crime, murder, divorce, and sickness—grow out of causes which the churches treat under instruction regarding man's relation to his fellowman. In that instruction teachings are uniform. It is chiefly in the conception of man's relation to God that we find the divergence of belief and teachings.

Thus it develops that if human society is to be more influenced by church teaching regarding the way man should act toward his fellowman, our *problem of church unification runs along the line of man's relation to God.*

—x—

And now the causes of our social ills have lead us to the two changes we should make— the one economic: *basing prices on the cost of production rather than on demand*; and the other religious: *reaching some degree of unity in the churches regarding man's relation to God.*

Thus, friends, we arrive at the changes which should be made.

We have said regarding your wish for something better that "all you have to do is take it." So without further ceremony we shall proceed, beginning next week, to indicate how you can "take it."

## ALL YOU HAVE TO DO IS TAKE IT NUMBER FOUR

What do you want, friends? Do you want war ended, and hard times everlastingly destroyed? Do you want an end of crime, divorce, and ignorance? Well, all you have to do is take it. —And those of you who have been with us at this hour the past three weeks know that taking it consists in making some change in the business world with regard to the basing of prices, and some change in the churches regarding man's relation to God.

In the first week's talk we took an over-view of the working out of those changes and briefly observed the results. And today we are beginning a thorough consideration of the provisions and technicalities of these changes.

As was stated in the first of this series, the services of the churches united—or the United Church, as we shall hereafter term the churches—these services, I say, should precede the economic change by one year. And so it is entirely in keeping with sequence that we consider first the means of uniting the churches. This unity, as we said before, is to be sought in the field of man's relation to God.

—x—

Churches of the world, we address you.

You are unified to the last man on Christian living, on the abolition of sin, on the destruction of Earthly poverty, and on the ending of war. A

more encouraging outlook than that for universal unity would be hard to find. But on such matters as the following you find your grounds for disputes and separations:

Is the Deity one concept (God) or three (Father, Son, and Holy Ghost)?

Can man commune with the Deity directly, or must he commune through a mediator?

Is there a hell of fire and brimstone?

Are rituals and symbols essential to worship?

Should infants be baptised?

Was Mary a virgin?

Did the Deity create the universe and man in six literal days?

Is man the product of evolutionary growth, or did he come into being in his present form?

These and other similar questions form the stumbling block to church unity and to greater progress. It is doubtful if agreement could be reached on these matters in centuries of time. But we will not be discouraged if we find no outlet here. We will try elsewhere, keeping foremost in our thoughts the fact that the function of the church is to teach man his relation to God, thereby encouraging human worship of the Deity; and to teach man his relation to his fellowman, for the furtherance of peace and harmony on Earth.

There is one basis of unity which has scarcely been touched by man and which has been even less considered by ecclesiasts and lay people. Let us

work out our unity step by step in this new field, that we may see ourselves unified at the end, inspired with a new hope for greater things.

All the world agrees, does it not, on the following points:

The human race is the creation of the Deity; or as some are accustomed to say, we are the children of God.

The Deity created "the beasts of the field" and of the forest, the fowls of the air, the fishes of the sea, and all animal life.

The Deity created the trees, the plants, the flowers, and all the plant life that there is.

The Deity created the sun, the moon, the stars, and not only our own solar system but also the entire universe. —All the world agrees, does it not?

Then we have arrived at the end, agreeing that everything which we are, and which we see, and which we feel is the creation—the work of the Infinite Mind. And we have arrived, possessed of a new avenue of approach to the worship of God, through the study of His WORKS.

Now there is an inspiring thought growing out of a contemplation of the works of God as a means of worship, which has been overlooked by most of the world. The thought is that, not only did the Deity "write" in ancient times—in fact from the very beginning of time, but He writes today—each day—for everything (sky, Earth, plants, animals) every-

thing is always ALWAYS changing. And He will "write" until time may end.

Another inspiring thought is that all may "read" if we but learn His "language." And it is clearly a duty as well as a privilege to follow the workings of the Supreme One. Let us then learn and read, keeping in mind, however, that we poor mortals can read and understand only as lisping children who falter over the simplest words and thoughts.

We will avail ourselves of the astronomer's fund of information, for he searches the vast spaces of the skies to discover and study the handiwork of the Ruler of the Universe, and we will see if we cannot "read" a few simple thoughts which the Supreme Mind would convey to us, His human creatures.

—x—

The astronomer knows that the sun which heats our little sphere is many, many, many times as large as Earth, and that its surface temperature is at least 100,000 degrees Fahr. He has seen geysers of flaming gas rise to a height of 140,000 miles from the surface of the sun and poise their fierce and licking tongues for hours on end. And he knows that our sun, though ponderously large, is minute as compared with the suns of other systems. And when the astronomer sets his camera to watch at the eyepiece of his big telescope through the long silent hours of the night, he finds from his developed

plates next day that there was a light in the sky at a place where he could see none, and that instead of its being one single light, it was thousands of tiny lights in a group. With instruments the astronomer computes the distance of the group from Earth and finds it to be so far away that, though light travels at a speed of more than 186,000 miles per second, it took the light from that group 30,000 years to travel here. The astronomer sets his camera to watch another part of the heavens through the eyepiece of his telescope and his plate when developed discloses most curious formations in the sky—things of stupendous beauty, full of mystery. (I wish I might show you the photographs I am describing.) Out in God's great spaces man has found a star so far away that it takes 950,000 years for light to travel from it to Earth—and who can say how much farther on and on and on, lies the domain of the Ruler of the Universe!

And when, reflecting on my relation to the Infinite One and His handiwork, I compare my six-foot stature with untold billions of miles of distance in the universe; when I compare my bulk of 175 pounds with the inconceivable tons of matter in the stars and planets of the solar systems of the universe; when I compare my strength with the forces which keep the planets in their orbits and keep the world in order; when I compare my capacity for travel with that of worlds through infinite

space, I can only conclude that I, a human creature, am small, weak, and incapable.

But I am struck with the recollection that my *mind* can speed to the farthest corners of unbounded space in a second of time, and can picture things which the eye cannot see; that my *mind* can to some extent conceive the magnitude of the forces which keep order in the universe; that my *mind* can to some extent conceive the bulk of weight which makes up the whole of the world; that my *mind* can to some extent conceive the vastness of space.

And from this I think I read that the Creator would say to me, "Man, yourself of Earthly dust is weak and bound by material limitations but your *mind* has unbounded freedom for movement and growth. Favored of all creatures, if you would be more like me, leave off unworthy material pursuits and develop your *mind*."

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The Earth also is the creation of the Supreme Mind and in seeking to read a sentence from His handiwork we will go to the Grand Canyon of the Colorado. We stand at the brink of the famous chasm and gaze at the plateaus, miles away, which flank the canyon proper. Inquiring as to the fascinating structure, we learn that this land once lay below the level of the sea and that these layers are sedimentary, having been made by mud carried by river-flows and sea-flows and precipitated to the ocean floor, or built up as a delta.

We roam along the brink of the canyon admiring the magnitude of the scene and we note that there is a slanting strata exposed, which is under the horizontal strata. Inquiring, we learn that the slanting strata was laid down as sediment like the strata above it, and was then raised, tilted, and worn away before the land again sank so that the top (horizontal) stratums could be laid down.

We go down to the floor of the canyon where the tumbling boulders and swirling waters are cutting their way through virgin granite, and we find that the granite underwent a considerable wearing away even before the tilted stratums on which lay the horizontal stratums, was built.

And so in this magnificent spectacle of the Grand Canyon, we have a story of Time which makes life, creation, and the Creator seem more wonderful. The story is in seven chapters.

1. The formation of the bulk of the Earth.
2. Cooling and crusting of the Earth's surface.
3. Raising in this locality and wearing away of hundreds of feet of virgin granite by heat, cold, wind, and rain.
4. Sinking of the land, and filling layer upon layer, with particles of rock worn away from other places.
5. Rising of the ground, tilting and breaking of the stratum, and wearing away of the greater part of the projecting mass.

6. Sinking of the land and filling in of the upper (horizontal) strata.
7. Rising of the land and wearing away of the new strata, (the process of which we see the results as we stand at the brink of the canyon).

When, reflecting on my relation to the Father of All and His handiwork, I compare the span of my Earthly years with the billions of years which represent the life of this sphere which, it seems, is very young, I am overwhelmed with the conviction that I am as nothing. Yet there comes to me the realization that my *mind* knows no limit of time, for in an instant it can reconstruct a view of any period in the past and can create outlines of the future by relation to developments of anterior years.

And it seems that the Deity would write to me, "Man, most favored of all creatures, if you had seen your Earthly sphere when first I formed it—a whirling mass of gas and moulten rock—would you have said that you would be there today? When you were a dweller in the caves, what thought had you that you would be exalted to your present station? Time is young; think of your progress in the past and evaluate the possibilities of your future. With your *mind* you have conceived means of making fire. With your *mind* you have conceived thoughts and ideas. With your *mind* you have contrived means to improve your wellbeing. With your *mind* you have been able to penetrate both time

and space. Man, if you would be more like me, leave off unworthy material pursuits and develop your mind."

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Under the guidance of the biologist we review the history of life on Earth and learn of its development, step by step in both plant and animal forms from a common beginning of a single-cell organism to millions upon millions of diversified forms in an ascending scale of structural and functional complexity. First there was the single-cell animal life of which the ameba is a type, then jellyfish and hydroids, then sponges, then worms, then starfish, sand dollars and sea urchins, then shelled animals, then those having bones. In plant life the scale of complexity runs from fungi and algae to moss, then ferns, then rushes, then plants which reproduce from seed. Of the millions of forms of life which propagated in the "old-life" period, scarcely a single one is now found to be living, unchanged. Though we still have representative forms of all types of life, they all are different—all are changed.

And at the top of the scale of creative endeavor is man, not an achievement because of his bulk, not an accomplishment because of his strength, but a masterpiece because of his *mind*. With his mind does man not only control his destiny and penetrate time and space, but he becomes a co-creator with the Master of the Universe, making new and more perfect forms of animal and plant life.

And contemplating the significance of all this, it seems that the Creator would say to me, "Man, most favored of all creatures, do not be so deeply concerned by the thought that a multitude of forms of life have preceded you. Development and progress are the rule—from the simple to the involved, from the inferior to the great. Your past is marked with progress and so will your future be—a progress not upwardly of stature, nor laterally of bulk, but in all directions inwardly and outwardly of the *mind*. Therefore, man, if you would hasten your betterment, leave off the pursuit of unworthy material things and develop your *mind*."

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Do you find in the foregoing sketches of the works of the Master Mind the same thought as do I? Be that as it may, he is poor indeed who cannot find a worthy message in a daily new delight in the handiwork of the Supreme One. We recommend, therefore, that the church of the future study the works of God in its regular Sunday services, first that we may worship Him with the intelligence which should characterize the station of man and second, that in tracing the path of the Infinite Mind in His works we may take on more of the attributes of the Supreme One and shake off the nature of the beast.

Churches of the world, this is what we offer as a basis for future religious thought and worship. To follow such practice would do away with religious

strife and would contribute greatly to the elevation of the general intellectual and cultural standard of the people.

Here is food for thought, friends, do not pass it by. For centuries, man has utterly ignored the handiwork of God, or has blindly, ignorantly, or superstitiously worshiped the sun, moon, stars, winds, etc. The present period in religious life in the civilized countries of the Earth is marked with unyielding dispute over the interpretation of the Bible, to the entire disregard of the Master of the Universe. The time has now come, however, when it is utterly inexcusable for intelligent people to longer condone the petty and groundless disputes of those identified as leaders of religious life and sects.

Today we offered the study of the works of God as an alternative to the present practice, and in doing it we have tried to bring about the realization that the creations do not belong exclusively to science—to laboratories and schools, but that they belong equally as much if not more, to God-worship and the church.

Next week we will justify the study of the works of the Supreme One not as an alternative, but strictly on its own merits. Next week.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER FIVE

Greetings friends:—This is the fifth of a series of ten radiotorials which presents a two-part plan—one part religious and the other part economic—which, if adopted, would end war, business depression, industrial strife, religious strife, and other ills in less than ten years.

Last week we proposed that the churches of the world study the works of God in their regular Sunday services. And in making the proposition we tried to bring about the realization that the creations do not belong exclusively to science, to laboratories and schools, but that they belong equally as much, if not more, to God-worship and the church. Simply as an alternative this proposal should be acceptable to the 180 or more church denominations of the world.

But we shall today justify the proposal not as an alternative but strictly on its own merits. It is hoped, however, that you will not lose sight of the purpose of these radiotorials—which purpose is not to talk for the pleasure of it but to bring to you seriously, a two-part plan for world betterment, which has been emphatically endorsed by practical men in the fields of education, business, and religion.

And, with reminding you again that when we say "United Church" we mean the churches of the world united and functioning according to the suggestions

being made in this series of talks,—we are on our way.

The justification of the United Church is its universally-acceptable precept regarding the Deity (God, the Creator, the Master of the Universe). The United Church begins with the proposition that the Deity created the universe and everything in it. The church further maintains that it is *fitting* that human creatures should worship the Deity.

Now since one cannot worship *intelligently* any thing of which he is ignorant, it follows that the worshiper must learn the merits of the object of his worship. In this case we are worshiping the Creator, and therefore we must learn of the works of the Creator in order that our adoration may have a solid foundation.

Perhaps I seem to you not to have a very strong point, for all your life you have been a consistent believer in God. You have declared as emphatically as any other person has, that He created the "heavens and all that in them is", and furthermore, you know that it is all very wonderful. And you might add—"What more is there to it?"

Well, let's look at it this way: You say you can judge a man by his face. But when you have seen his taste in dress, when you have seen how he goes about his work and accomplishes it, when you know how he deals with his fellows, when you have seen him in his home, when you have seen him in his leisure hours, when you have seen him in good

fortune, when you have seen him in grief—how much better can you judge him then!

You say that you know that the Deity has done many wonderful things. But do you know *how* wonderful these things are? As a business man you have learned a little of the psychology of the human mind. As an educator your brother has learned a little about the learning functions of the human mind. Beyond that, neither of you are very wise;—and what do you know about the wonders of your body? There is that marvelous system of lenses, muscles, and rods and cones which give you sight. There is that intricate and delicate mechanism of bones and nerve ends in the ear which gives the sense of hearing. There is that system for food digestion and assimilation with its glands and juices and its selective system. There is the blood with its little red and white servants scurrying about to do their tasks. And there is the telegraphic system with "lines to all points"; one to send messages, another to receive messages, and "Central" who sometimes gives the wrong number.

Need I mention any more wonders with which you are familiar—barely familiar—to indicate what I mean? If I must, then try to think of all the different ways in which the myriads of forms of plant and animal life take and use air. Or try to answer the questions: What are the ways in which life is sustained in the different forms? or What are the different ways of masticating food? or What are



the ways of transporting the seed of new life from the parent to new areas?

When we come to answer these questions from even our present limited knowledge, we begin to glimpse a Creator—a God who is wonderful beyond any human conception.

Fishes take air from the water. Land plants and animals take it from the ether. Most animals take air into their lungs through nostrils, using oxygen and giving out carbon dioxide. Plants, on the other hand, take air through leaves and roots, using carbon dioxide and giving out oxygen. About the myriads of forms of marine animals, what do you know?

Life in many animals is sustained by the flow of blood. In many plants it is sustained by sap. But there are many of both kinds of life which have neither blood nor sap, and the ways they get along must be curious indeed.

We know that mastication among animals is done in many ways. Some have teeth and masticate their food at once; cows chew their cud. Chickens have no teeth at all, and some ducks get their food by filtering muddy water. Whales' teeth are a series of turbine blades. How strange! How wonderful! But how do plants do it? Do you know?

Dandelion and milk-weed seeds are carried by the wind. Cherry seeds are carried by birds who feed on the luscious fruit. The burrs of many seeds cling to the hair of animals, but the seed of the

puncture-weed penetrates the feet of animals and steals its transportation in that way. Bean pods pop and send their charges zipping through the air, and pine cones tumble from the tree to go bounding yards away. (Friends, this sketch, I feel to be entirely inadequate—even detrimental—to the true wonder of it. May I suggest that you talk with people who have studied biology—they will tell you.)

But that is life on this planet. What of the globe itself? The Creator made it;—the rolling hills, the rugged mountains, and the surging oceans. The spouting geysers and thundering volcanos are even more wonderful in the light of recent experiments which indicate that the center of the Earth is not a mass of molten rock, but is solid. Then there is the chemical behavior of substances, the peculiarity of which is fascinating beyond description. And there is the behavior of physical things: the action of gravity, of heat waves, of water, of light waves, of cosmic rays, of electricity, of electrons, etc., etc. —A world full of fascination made by the Master Mind—an unending delight for man.

Then there is the realm of suns and planets and stars, stellar systems in countless multitudes; each apparently lost in unbounded space; no two apparently the same. Some have atmosphere, some have none. Some have rings, and others shine in distinctly different hues. All so closely grouped, yet all so far apart. All so independent, yet all fol-

lowing so precisely the fate of their controlling cycle of revolutions and orbits.

Then there is Time, most mystical and fascinating of all—beginning long before the concept of man and extending—how far, how far, how far.

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That is justification indeed for the proposed worship of God in the United Church. And would we lack for congregations? No! On the other hand, I think we would be put to it to accommodate them all.

Then there is the justification of humanity's right to, and demand for advancement.

Humanity is entitled to freedom from church strife and animosity. And as everyone knows who has even casually observed the churches, differences in the interpretation of the Bible are, and have been the principal and outstanding causes of church strife. The United Church believes that as long as that book is the center of controversy there will be no church harmony. For there will always be those who believe that "The Bible is the Word of God—a supernatural revelation from God Himself." and that "the Holy Spirit gave to the writers of the Bible not only the thought but also the words." And that the Bible is "the record of historical fact, correct, without error or defect of any kind."

And there will always be those who believe that "it (the Bible) is not infallible in its words." And that there can never be an absolutely perfect text of

the Bible owing to the different readings of the different manuscripts. Nor that it was infallible in its teachings for there is no difficulty in proving from the Bible that war was divinely instituted.

And there will always be those like Dr. Rainsford, Rector of St. George's Episcopal Church, New York City, who believe that the Bible has been tampered with. In the *World's Work Magazine* of June, 1925 he says, ". . . But to preach hell today is to preach a blasphemous invention of human ignorance. Yet in our Bibles both in the Old Testament and in the New, such a hell remains a stumbling block to faith. I heard a popular preacher not long ago defend his preaching of hell by quoting as he ended his sermon, the Lord's last words to his disciples as given in Mark's gospel, XVI:16: 'He that believeth and is baptised shall be saved; but he that believeth not shall be damned.'" Get this, friends, Dr. Rainsford continues, "It was a quite inexcusable thing for a man with the most moderate amount of scholarship to be guilty of, for any scholar knows that those last three verses of St. Mark were not in the ancient manuscript of that gospel and were added long after it was written."

And so the United Church feels that the welfare of humanity demands that each decide for himself what he will believe about the Bible and that he then *drop the question* in favor of the application of his thought and energy to human needs, spiritual and material.

The justification for the United Church lies, to repeat it more sharply, in the fact that the world at large is GROSSLY IGNORANT of the works of the God it worships as Creator of the world—ignorant of the *handiwork* of the Deity, to say *nothing* of their knowledge of the *NATURE of the Supreme One*.

And the United Church is further justified in the fact that those who steadfastly hold that their interpretation of the Bible is correct, may nevertheless be wrong because of additions and subtractions which that book has suffered.

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With this, friends, we will leave the United Church for a time. The plan for world betterment which we are proposing is a two-part plan and we do not wish to draw so much attention to one part that the other is forgotten. Next week's radiatorial will be devoted to the discussion of the economic change—basing prices on cost of production rather than on demand. Next week.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER SIX

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Greetings friends: This is the sixth of the series of ten radio talks. This series sets forth a two-part plan—one part religious and one part economic—which, if adopted throughout the world, would make unbelievably great improvements in the fields of education, business, and religion. These improvements would come in the ending of war, business depression, strikes and lockouts, unemployment, divorce, ignorance, poverty, sickness, animosity, etc.

A part of this is to come through the religious change—a portion of which has already been presented. The other part is to come through the economic change—which we shall discuss tonight.

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The economic change which this plan proposes is a change which would end business depression—better known as hard times. And in destroying business depression we destroy many other ills.

The MEANS of ending business depression was INDICATED in the third radiatorial when we were seeking the "why" of overproduction. We observed that there are four periods in the business cycle—prosperity, decline, depression, and recov-

ery. And that in the periods of decline and depression, there is no motive for overproduction; but by scrutinizing the trading aspects of the recovery and prosperity period, the reason for overproduction was easily discernible. If we review that point it will help us now.

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During the recovery and prosperity periods more and more people are finding steady employment and these people with their money, seek to buy goods—things they could not afford to have before. And the total of *their* buying power makes a *new* wave of demand for goods, which makes work and wages for still more people.

With increased demand comes higher prices—over long periods of time, as well as at the Christmas season. The confidence in the future of business, accompanying the increasing demand of the recovery period encourages producers and wholesalers and retailers to put away a store of goods to be sold later, when prices are *still* higher.

But when prices rise, buying power is reduced. Do you remember the example that was given? It went like this: "I earn forty-five dollars a week. If meat and potatoes, and shirts, and car rides, and

dental services rise in price, the wife and the children and I can't buy as many things as we did before—that is, if we still try to keep up insurance and save a little. Although I want as badly as I ever did, the things which I have to do without, the business people have lost that much of my trade because I simply don't have the money to buy as much at the higher prices." In other words, my buying power has been restricted.

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The time comes when the momentum of production, created by the desire of old producers and new, to share in the profits of increased demand—the time comes, I say, when the momentum of production so far exceeds the buying power that it becomes necessary to lay off men and operate only part time. The effect of this is to sharply and immediately cut buying power, which again requires the laying off of men and consequent curtailment of buying power. —Down, and down, and down.

And the reason for it is the commonly-accepted, universally-practiced policy of charging the most possible, without regard for the cost of production.

*Now*—if we are to destroy business depression we must make some provision so that the increasing demand of the recovery and prosperity periods

will not be exploited and stifled by the curtailment of buying power, but will be allowed to grow and grow, until the entire population of the world becomes a market for the comforts of which civilization boasts.

In other words, if we are to destroy business depression we must do away with price manipulation, and must discover a way of doing business which will not require or permit the raising of prices.

On the face of it that looks to be an utterly impossible undertaking. But really it is anything but impossible. In fact, the matter of basing prices on demand has already been met and coped with successfully by the people of the United States. It is necessary only to duplicate conditions set up by legislation passed in the United States Congress, to effect the destruction of business depression. Let us investigate that matter.

In May, 1829, the first steam locomotive was brought to the United States and was put together. Thought the locomotive was not successful, others which followed were more practical and by 1869 the North American continent was spanned with railroad tracks. Competition between railroads developed such evils in rate charges that on February 4, 1887, Congress passed an Act to Regulate Commerce, and created the Interstate Commerce Commission to enforce the act.

The cornerstone of that legislation was in Sec.

tion Six which said that all public carriers (by rail, boat, wire, etc.) must publish their list of carrying charges and post them in depots and stations. —In other words, they must have definite prices which are to remain fixed regardless of who the persons are who want to do the shipping, and regardless of how many hundreds of carloads are offered.

In the case of our present problem, we want to have prices which remain fixed and permanent regardless of the increasing number of customers whose wages make them effective factors of demand. And so, the parallel to our example would be to require producers to publish price lists which would be adhered to.

But to this we should add the spirit of the last paragraph of Section Four of the Transportation Act of 1920 (which is an amendment to the Act to Regulate Commerce). That paragraph says, "Whenever a carrier by railroad shall, in competition with a water route or routes reduce the rates on the carriage of any species of freight to or from competitive points it shall not be permitted to increase such rates unless after hearing by the Commission it shall be found that such proposed increase rests upon changed conditions other than the elimination of water competition."

The spirit of this paragraph would be, "Mr. Producer, you are perfectly free to set your price on your goods, and set it wherever you please;

but once you have set it, you may not increase it. You may lower your price from the point you set it, but you may not thereafter raise it from the lower mark unless after a hearing by the Commission it shall be found that the proposed increase rests upon conditions other than the elimination of competitors or upon an increased demand."

And thus, by the provisions just given, all of which are duplications of legislation already passed by the United States Congress, we have set up the conditions which would *destroy* business depression.

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But we may not yet sit back and say, "All will be well," for we have said, "Mr. Producer, you may not raise your prices, but we are leaving you to battle with two factors in production cost which are as fickle as the wind and over which you have only remote control." This, of course, is unjust as well as impractical and shortsighted. The fluctuation of wages and rents enters very definitely into the cost of production. So we must produce a way of giving wages and rents a *definite* and *PERMANENT* value—a way which will meet the approval of all people who are intelligent enough to know what is for their benefit and what is not. Let us consider the matter of wages.

The shortcomings of the present practice of wage-determination, in which powerful employers place wages at the lowest possible limit and in

which powerful workers' unions push wages to the highest limit, suggests a principle of wage-fixing which is worthy of serious consideration. It is the principle of determining wages for classes of work and occupations in equitable relation to the preparation, skill, and effort required by the job. Philosophy and experience in this field have been built up by the industrial courts of this and other countries, a good example of which is found in the records of the Kansas Court of Industrial Relations. The following is a study of the Kansas court which was made by Dr. Earl J. Miller, professor of economics and dean of men at U. of C. in Los Angeles. It says: "We may raise the question: What has been the court's attitude toward the all-engrossing question, 'What constitutes a fair wage?'" The court has quite fully expressed its opinion in the case of the Topeka Edison Corporation (Docket No. 3245-1-2.) It proposed to consider the following factors:

1. The scale of wages paid for similar kinds of work in other industries.
2. The training and skill required.
3. The degree of responsibility.
4. The hazards of employment.
5. The character and regularity of employment.
6. The relation between wages and the cost of living.

In making the award it was said, "They are entitled to a wage which will enable them by thrift

and economy not only to supply themselves with opportunities for intellectual advancement and reasonable recreation, but also to enable parents working together to furnish to the children ample opportunity in the race for life. A fair wage will allow a frugal man to provide for sickness and old age."

Then the author of the review says, "We may next raise the question: 'What has been the court's attitude toward the length of the working day? In the case of the Joplin and Pittsburg Railway Co. (Docket No. 3283.) the court refused to order the eight-hour day. The court investigated the matter thoroughly, to the extent of having their chief accountant figure out the possible schedule of train service upon the eight-hour basis, and the effect on the financial condition of the company. They refused to order the eight-hour day for the following reasons:

1. The nine-hour day is not an unfair or unreasonable work day in the interurban railway business. The length of a fair day depends on the nature of the work. The mental and physical strain of operating a street car are not excessive. There are no unhealthy conditions; no extra-great hazards; no severe mental strains involved. The men are sheltered from the storm and there is no extreme hardship about the business. In view of these facts, the nine-hour day is not considered to be unfair in this employment.

2. 'No matter how light the work, or how little the mental strain, there comes a limit in the length of the working day beyond which you cannot go without invading the social rights of the worker. Every worker is entitled to live the life of a human being. Every worker is entitled to a reasonable time for rest, recreation, self-improvement, social diversion and the family circle. It is however the opinion of the court that a nine-hour workday does not unduly deprive the worker of these social privileges.'

3. The additional financial burden imposed by would bear heavily upon it at the present time. the eight-hour shift upon the railroad is one that This would not be considered, however, if the nine-hour day were considered unfair.

"In these discussions the court has taken an attitude which the general public will not be likely to condemn. The court specifically states that in many industries such as mines, smelters, glass works, steel mills, etc., a six-hour day may be unfair. The whole discussion seems permeated with that humanitarian view-point which is so needed in modern industry."

To keep rents and land values from affecting the stability of prices, the matter could be taken care of by the ruling that no land rents be increased nor any land sold at more than the price paid by its owner.

This, friends, is the plan for ending hard times, which these talks propose. For convenience's sake we have called it the Rule of Reasonable Return. We will consider it further next week.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER SEVEN

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This is the seventh of ten radiotutorials which set forth a dual plan—religious and economic—which if adopted throughout the world, would make unbelievably great improvements in the fields of education, business, and religion. We have discussed some of both plans and tonight we continue the consideration of the economic part which we have arbitrarily called the Rule of Reasonable Return. We will reconstruct the argument briefly.

Much happiness and wealth are lost because of the ills—bankruptcy, military war, industrial strife, unemployment, crime, etc.—which grow out of business depression.

Business depression develops out of overproduction which has its birth in two fundamental causes. The first cause is the constriction of individual buying power through raising prices. The second cause is the enticement which large profits exercise in persuading people to enter the business of producing goods.

Overproduction and consequent business depression can be overcome only by destroying the practice which constricts buying power and by eliminating the factor which encourages *production* beyond *the power of buyers to buy*. The factor in both cases is big profits. Prices *raised* to permit big profits constrict the buying power of all



whose incomes are limited. Big profits thus obtained induce others to enter the field of production that they may share in the bountiful reward.

Therefore it is necessary, if we would enjoy more happiness and wealth, to create a situation which will make it impossible to gain increased *profits* through raising prices. I emphasize again that no objection is made to increased profits *through more efficient production*; objection is directed only at profits made by raising prices. To create that necessary situation we must establish the Rule of Reasonable Return.

The fundamental principle of the Rule of Reasonable Return is that no one may raise the price at which he has set his commodity except it be proved to a commission of investigators that increased costs make the higher price imperative. To facilitate the operation of this principle all prices would be listed in catalogs which would be open to buyers at all times. To stabilize the two fluctuating factors of production cost, namely—rent and wages—they would be permanently fixed at a point as equitable as it is humanly possible to make them.

Having established the Rule of Reasonable Return, the civilized peoples of the Earth will enjoy happiness and wealth far beyond that permitted to them now.

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We should now seek to learn what affect our plan will have on the factors concerned—that is: the individual consumer (for whom every producer now baits his hook); the consumers collectively, meaning the market; the producers collectively; and the individual producer. We will observe the consumer in the market place.

In the catalogs of prices he finds that he can buy his accustomed goods and have a surplus beside. A part of this surplus he spends for goods which raise his standard of living—goods which he could not have before. The other part he puts in a bank to be drawn when old age has overtaken him. The workers' raised standard not only makes possible better home conditions but its influence is reflected in the community in the form of improved sanitation, better schools, and libraries.

The buyers, collectively, finding their money will purchase more goods under the Rule of Reasonable Return, create increased demand with their new buying power. This gives employment to new workers who then have funds with which to buy things. Thus demand increases again and makes employment, wages, and still broader markets.

The effect of the Rule on the producers as a class will be to make the market more constant and profits more sure. This constancy of market would come through the greater regularity of employment and through the greater buying power of incomes. The Rule, because of the ever-increasing

demand for goods, would multiply infinitely the number of concerns which would be profitably engaged in production. Producers would find new and active markets springing up not only among the peoples which immediately adopt the dual-part plan which we are presenting, but among other peoples as well. Any tendency toward oversupplying the market, however, would be avoided because of the fact that there would be nothing to motivate the entrance of producers in the field beyond the certain and immediate market for their products.

The effect of the Rule on the individual producer would be to give him, year on end, a steady flow of business which would provide him with salary and a reasonable return on his investment.

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And now, if I may for a moment address myself to the hard-headed, hard-fisted persons known as the practical business men, I wish to call their attention to two particular things. First—No claim is made that the Rule of Reasonable Return will make all business men fabulously rich because of the expanded markets which will be open to them, for business is likely always to be competitive—and he who serves best will profit most. The claim made for the Rule is that it will destroy the common curse—hard times, and the ills which it fosters. But—second—it is to be noted that cut-throat competition will be a thing of the past, for

with the Rule of Reasonable Return operative, no producer, knowing that he may not thereafter raise his price—no producer, I say, will set his prices so low that he does not make a profit.

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The next thing with which we should naturally deal, friends, is "How would the Rule of Return be operated? That is a necessary consideration, for the finest idea in the world isn't worth a copper if you can't make it work practically and efficiently. There are no doubt many ways of operating the Rule—among them, the one which I hold in my hand. But I hesitate to give it over the microphone for the same reason that a banker would hesitate to explain the Federal Reserve System in five minutes' time to an unknown audience.

But we may move to the next consideration which is the actual setting in operation of the thing which would destroy business depression.

The actual setting in operation of the Rule of Reasonable Return would consist in preliminary conferences, regional and international, of representatives of the various kinds of business, and the eventual publication of the necessary catalogs of prices. Regional and international commissions to hear petitions on price increases would be appointed. Any other matters would become routine duties of the commissions (in the same way that the Interstate Commerce Commission takes care of details).

As has been said before, the Rule of Reasonable Return would not be set in operation as soon as its popularity makes that possible. The churches, united, should function *at least a YEAR* before anything further is done. The reason for this delay is that the world needs *knowledge* and *information*—a new view of life—which only the United Church can give. And that new perspective should precede rather than follow social and economic changes of a broad nature. This new view of life which the United Church will give comes under the two natural phases of its work. The one is its teachings regarding man's relation to God and the other is its teachings regarding man's relation to his fellowman.

It will be left for the listener, after he has heard the radiotorials to follow, to determine for himself the ways in which man's relation to God as presented by the United Church, will be valuable in preparing the way for the Rule of Reasonable Return. (As a matter of fact, however, those who heard the first radiotorial of this series, know about that.) The United Church's function in presenting man's relation to his fellowman, however, may be here enlarged upon.

The christian churches have always preached the gospel of "Do unto others as you wish them to do to you." More specifically they teach the ten commandments. The first four have to do with man's relation to God. The last six are as follows:

5. Honor thy father and mother. . . . .
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness. . . . .
10. Thou shalt not covet. . . . .

This was a practical and sufficient understanding of man's relation to his fellowman in the times when each family was independent of the rest of the world—when each grew its own food, grew its own wool, sheared, spun, wove and tailored it, made its own furniture, utensils, tools, and weapons. It was a sufficient understanding of human relations when tribes and villages were independent of outside communities; it was sufficient when states were independent of each other for sustenance.

But it is not a sufficient understanding now that one is almost entirely dependent on the rest of the world for his livelihood—now that one's only contribution to his livelihood is the one single little job that he does hour after hour and day after day—now that he must depend on hundreds or thousands of other people, each doing their little bit, to provide the food and comfort which he enjoys.

The commandments are not sufficient now that governments span a continent or reach around the world, now that tariffs have risen, now that far-reaching economic laws are operating among the civilized peoples of the Earth, now that modern

life has created social and labor problems.

Man's relation is no longer one of individual to individual, — modern communication, modern transportation, modern industry, have changed that. It is the *individual's relation to the whole world* or, more broadly, the *world's relation to the world*. Of course it is still vitally important that man should understand his relation to his fellow-man as set forth by the ten commandments. But it is important—increasingly important—that man should understand his relation to the whole world. This understanding can best be had by studies in political science, economics, sociology, and the many "special" subjects which develop from these.

Fifty-two or more weekly lectures on these topics, like the one to be given later would be a great asset, moral as well as educational, to the civilized people of the Earth. And they would smoothen the path for the changes we need if we are to enjoy more wealth and happiness.

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Next week will bring you not as you would think, an example of a Sunday service, that will come later. Next week will bring a treat in the form of a universal hope which requires only the magic touch of your pen to make into a reality. Next week.

## ALL YOU HAVE TO DO IS TAKE IT NUMBER EIGHT

This is the eighth of ten radiotutorials which present a two-part plan for world betterment. The principles and practices of both the religious and the economic parts of the plan have been given, and now we come to consider some matters relative to the two parts working jointly—that is, the plan as a whole.

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Being convinced of the workability and effectiveness of the United Church and the Rule of Reasonable Return, we must consider four matters which, stated in question form are: What are the mechanics of the United Church? What steps must be taken to put the church in operation? What are the possibilities that the plan of the church and the rule will be adopted throughout the world? and What social groups in the various countries of the world can be expected to promote the adoption of the church and the rule?

The mechanics of the United Church consist in: 1st, a single meeting place in each community (except in large cities where convenience demands more) in which the weekly program of the United Church is repeated at convenient intervals during the day and evening on Sunday; 2nd, a lecturer who conducts the studies which come under the heading of man's relation to God

(preachers note that your services will be needed in a similar but more fascinating work); 3rd, a radio receiving set over which may be heard the lecturers which come under the head of man's relation to his fellowman; 4th, a committee for each meeting place to take charge of current obligations (heat, light, repair, janitor service, etc.); and 5th, an international committee with national subcommittees to maintain a high and uniform standard of instruction everywhere, and to insure simultaneous consideration of subjects assigned for discussion each week. The selection of the social-economic-political lecturer or lecturers for each country would be made by professors of the nations' colleges and universities during the early life of the church, but later, probably, by a more democratic method.

Putting the United Church in operation requires publicity first of all. People the world over must learn the provisions and the possibilities of the plan, and must learn how its operation will help them directly—and how by helping the world, will help them indirectly.

Answering question No. 3: The possibilities are *excellent* that the United Church and the Rule of Reasonable Return will be adopted internationally, as a policy for nations, as well as a policy for individuals. There is scarcely a country on Earth which is not in spiritual, economic, industrial, political, or social ferment, and in which condi-

tions are neither ideal nor satisfactory. In all but the most backward countries there should be a persistent demand for the establishment of the Church and for an opportunity to reap its benefits. In England, for example, there has been for many years a conscious feeling of the need for a change according to Burton J. Hendrick, introducing unpublished letters of Ambassador Page in the *World's Work* Magazine of June, 1925. He says, "... and the emergency of the neglected millions in England as participants in all the best that England proved, was the thought now (1913) dominant in the minds of the leading British statesmen. The most successful nation was not necessarily the one that had the largest army, the finest navy, the oldest aristocracy, the most venerable established church, the most successful foreign policy, the greatest merchants, the most profitable foreign trade, but the one that had the greatest portion of its masses industrious, intelligent, well-fed, comfortably clad and sheltered, healthful, and economically self-sufficient." The coal strike in England has caused the whole population of the British Isles to give even more serious thought than it has to its industrial troubles. And it is evident from the quotation in the *Literary Digest* of June 27, 1925—"A plague of unemployment has stricken Britain for more than four years, and how deeply it has troubled the government has been shown frequently in these pages"—it is evident, I say,

that England will promptly consider anything which offers relief.

Anyone having the slightest acquaintance with the political and financial crisis which hit France in 1925 and which is still affecting that country, would be justified in believing that France would eagerly adopt the Church and the Rule that she might enjoy their advantages.

Germany's condition, always volatile, would lead one to believe that the German people would gladly take the steps required to establish the Church for the sake of relief from her strained international relations if not for the sake of the social and industrial benefits which the Rule would bring.

The matter of the adoption of the United Church in Spain, as in Central and South American countries, rests largely in the hands of the fathers of the Catholic Church whose interest is not so much in Earthly welfare as in wellbeing "hereafter." For that very reason (that their interest is in the destiny of the soul) for that very reason it is easy to believe that the Catholic Church will be the most ardent worker of all the social forces, for the establishment in every land of the Church and the Rule which will remove or eliminate almost all of the causes which lead men to sin.

The prospects are bright for the establishment of the United Church in Russia, for Socialists are not opposed to religion, but are opposed to the

resistance which, in the past, churches have offered to the promotion of their Earthly wellbeing.

China's growing industrial consciousness is an encouraging feature which somewhat overshadows the likelihood that its low cultural level will stand seriously in the way of early establishment of the Church and Rule.

Japan, now a progressive nation, is rapidly becoming democratic, as evidenced by the universal manhood suffrage act passed early in 1925, will not be tardy in establishing the Church and the Rule once their value is understood there.

While Australia, on the basis of general progressiveness can be expected to adopt the Church and the Rule almost simultaneously with England, we have in Canada the concrete evidence of genuine desire for church unity in its world-famous union of Congregational, Methodist, and Presbyterian churches in 1925.

The only dark spots are parts of Asia and the African continent, where ignorance is the chief obstacle.

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Turning now to the social units within these countries which will interest themselves in the United Church and the Rule of Reasonable Return we find that all the various organizations in the several countries which are not purely "social" or "study" clubs, can be expected to promote the cause of the Church and the Rule and argue for

their early adoption, because with the inception of the Church and the Rule will come the improvements for which they have pledged themselves to work.

The churches can be expected unanimously to back the United Church and the Rule of Reasonable Return, for not only do they assure removal of the influences which cause men to sin, but the United Church program presents an undeniably correct way to worship the Creator. And the broad sympathies of the churches of today (in world peace, industrial content, universal prosperity, and a higher moral and social standard) will find through this two-part plan the satisfaction they have dispaired of finding.

Labor organizations are primarily interested in the welfare of the working man. The plan of the United Church with its helpmate the Rule of Reasonable Return, insures the greatest possible welfare to workers of every class, organized and unorganized. The plan assures them not only the best possible real wages, the greatest degree of fairness in the establishment of wage levels and the best practical and most uniform working conditions, but it also insures vast opportunities for education and culture. Labor organizations will certainly work for the Church and the Rule.

And the chambers of commerce and the associations of merchants and manufacturers should be among the most ardent in urging the establishment

of the Church and the Rule because they are interested in the development of volumes and steady flows of business—one of the surest things to be gained under the Rule of Reasonable Return.

The service clubs should be found in the forefront of activity in urging the establishment of the Church and the Rule for the objects of these clubs are identical with the betterments which the Church and the Rule will effect.

But the women—the mothers of the world—should be the most enthusiastic supporters of all. Their clubs and societies, for whatever purpose organized, should spring with one accord to the support of the great cause which will immeasurably improve the condition of human affairs.

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And what is it that the nations will support and which for the clubs and organizations will work? Long ago we pointed out the improvements in religion which will accrue from the worship of God through the study of His works. Those advantages were:

1. Recovery of the pulpits from the traditional and superstitious past, with a consequent growth of congregations.
2. Development of humility of spirit, tolerance, kindness, desire for helpfulness, sense of responsibility toward home and associates born of contact with truly great things—with the immensity, and wonder, and beauty, and myst-

ery of the universe—the handiwork of the Creator.

3. Wise and intelligent understanding of sex problems which will develop during the biological studies.
4. Better health which will come through knowledge gained in the physiology studies.
5. Knowledge and understanding of the problems of human society through the studies in economics, sociology, and political science.

And we have pointed out the improvement in social and business welfare which would result from the establishment of the Rule of Reasonable Return. They were:

1. Destruction of the motives for war.
2. Increase of business.
3. Consequent increase of employment.
4. Infinite repetition of business and employment increases with the advance of the months.
5. Insofar as unemployment is responsible for poverty, that curse will decrease in proportion to the time the Rule and Church have been functioning.
6. Insofar as poverty is responsible for ignorance, misery, wretched homes and undernourished and anti-social children, those evils will be avoided.
7. Insofar as strikes and lockouts are caused by efforts to keep wages in equitable relation to skill or responsibility, or to keep wages apace

with living conditions, or to make working conditions less injurious, to that extent will strikes and lockouts be spared to employers, workers, and the public.

But as yet nothing has been said of the improvement which the plan would make in the field of education. That, however, should be obvious by now,—that education would not end with the completion of the high school or university training, but would continue week on end, year after year in all the fields of creation and human affairs.

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Last week you were promised in this radiatorial a treat in the form of a universal hope. That was expressed a few moments ago when attention was called to the attitude of other peoples of the Earth. This hope, we said, required only the touch of your pen to make it a reality. In other words, what is needed at the present time is a note of endorsement from individuals and organizations, which will declare to the world at large that this dual-part plan has your enthusiastic approval and your moral backing.

Write this note at once and address it to KFI.



## ALL YOU HAVE TO DO IS TAKE IT NUMBER NINE

"All you have to do is take it"—and that goes for castor oil, too. But in the instance of the two changes which we have been discussing these past few weeks, the taking of them is not accompanied by any adverse emotions. We have saved this sample of the United Churches' services until now simply to avoid interrupting the continuity of argument in presenting the plan. But tonight and next week will witness the presentation of the present conception of what church services of the future should be like.

It is impossible in two fifteen-minute periods to give the lectures completely, and so it is hoped that your attention will be *chiefly* directed to the effect which these services would have on the minds of the congregations, and the way this treatment of the creations differs from the treatment given in schools and scientific journals.

Three things conspire to affect the quality of these services. One is that this sample service is being given under the most adverse circumstances, for it is not Sunday but is just at the end of a busy day, with the problems of tomorrow still to be met; then too, the congregation is not in church but at home, surrounded with the atmosphere of daily domestic matters; and again, there are no facilities at hand with which to duplicate the

church music which ordinarily preceeds a sermon.

And so, since we must do without music, let us pretend that we have been delayed and are arriving at church just at the close of the last musical number. The study of the Creator's works as revealed in the heavens is just beginning.

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"Today we will examine in detail the marvelous furnace, the sun, that nourishes all the life on our planet and burns on with undiminished splendor from year to year, without thought or effort on our part. To sustain a fire on the Earth much time and care and expense are necessary; fuel has to be constantly supplied, and men have to stoke the fire to keep it burning. Considering that the sun is not only vastly larger than all the fires on the Earth put together, but also than the Earth itself, the question very naturally occurs to us, who supplies the fuel, and who does the stoking on the sun? Before we answer this we must try to get some idea of the size of this stupendous body. It is not the least use attempting to understand it by plain figures, for the figures would be too great to make any impression on us—they would be practically meaningless. We must turn to some other method. Suppose, for instance, that the sun were a hollow ball; then, if the Earth were set at the center, the moon could revolve around her at the same distance she is now, and there would be as great a distance between the moon and the shell

of the sun as there is between the moon and the Earth. This gives us a little idea of the size of the sun.

"The result of experiments is that we know the sun to be a ball of glowing gas at a temperature so high that nothing we have on Earth could even compare with it.

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"Another remarkable thing is seen during a total eclipse, for all round the edges of the black moon are seen glorious red streamers and arches and filaments of marvelous shapes and continually changing. These are thrown against a background of pale green light that surrounds the black moon and the hidden sun.

"What are these marvelous streamers and filaments? They are what they seem, eruptions of fiery matter discharged from the ever-palpitating sun thousands of miles into surrounding space. They are forever shooting out and bursting and falling back, fireworks on a scale too enormous for us to conceive. Some of these brilliant flames extend for three hundred thousand miles, so that in comparison with some of them the Earth would be but a tiny ball, and this is going on day and night without cessation. Far, far into the dim ages this stupendous exhibition of energy and power has continued, and only of late years has anyone known anything about it.

I said just now a pale green halo surrounds the sun, extending far beyond the prominences. This is called the corona and can only be seen during an eclipse. It surrounds the sun in a kind of shell and there is reason to believe that it, to, is made of luminous stuff ejected by the sun in its burning fury. It is composed of large streamers and filaments which seem to shoot out in all directions. Generally these are not much larger than the apparent width of the sun, but sometimes they extend much further. The puzzle is, this corona cannot be an atmosphere in any way resembling that of our Earth; for the gravitational force of the sun, owing to its enormous size, is so great that it would make any such atmosphere cling to it much more densely at the surface, while it would be thinner higher up, and the corona is not dense in any way, but thin and tenuous throughout. What it is we are far from knowing yet, but we can truly say, "the Master of the Universe is indeed a wondrous worker."

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Immediately following is the study of the Creator's work as revealed in the Earth.

"We have been building a foundation on which to base a study of Time as it is told by the Earth. Today we will conclude this preliminary work by learning the part the sea plays in writing the annals of geology.

"It is a story of two plots. In the first place, the sea is always wearing away the land. In the second place, it is arranging on its bed the materials which it takes from the land, either directly or indirectly. As a sequel to both stories, the materials, all neatly ranged, packed, and folded are revealed when the sea subsides from them, or when, in process of those great geological changes, the origin of which we have already attempted to account for, the sea bottom is raised to become the land of the continent. The first part of the sea's belligerent story is written so plainly for all eyes to see that one scarcely need dwell on it. Every strip of coast around the British Isles bears witness to it, as does also much of the Pacific Coast of the United States.

But, after all, the coast line of the world is a small fraction of the whole land surface of the globe; and a smaller fraction of the sea's own wide area. On that area are flung all the record and treasures which the sea has wrested from the land. The rivers, as we have said before, are the chief carriers of deposits to the sea.

"But besides these things the bottom of the sea receives deposits of the remains of all kinds of shell, corals, and all sorts of marine creatures, great and small. As the countless myriads of the animals of the sea die, the shell with which they are covered, or the bones which form their framework, fall continually to the bottom of the oceanic

gulf in which they dwell. Then the oceanic floor is covered with the remains of tiny animals incomparably more numerous than the stars of the sky; and this grey slimy ooze of organic matter is hardened by pressure into sedimentary rock. In the course of ages, when the slow decline of the water lays it bare, it becomes a part of the land on which men dwell. But it is always forming, always being formed, since life first appeared on Earth.

"It will thus be seen that, apart from any other consideration, the animals of th past ages leave *permanent* records of their existence merely by the accumulation of their dead bodies. Nevertheless, alike on land and on sea, the proportions of organic remains thus sealed and preserved is only a small part of the total population of plants and animals living at any given time. —And it is partly in this way that the Supreme Mind writes His story of Time, which is for us all to read."

(You will note, friends, that in this one lecture alone we have layed a foundation which makes it easy for anyone to understand how Time is disclosed by the Earth.)

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Botany comes next.

"Our study of life brings us this week to an investigation of the touch of the Deity's hand as shown in the germination of seeds.

We cannot see how seeds, planted in the ground

behave while they are germinating, for they are hidden from sight. To watch the behavior of them we must put seeds where they are covered with damp paper or moss which may be lifted at any time to see what is going on. In a very few days, now that the seeds are thoroughly soaked in water, the signs of life begin to appear. The root grows out of the seed as a small, white, slender, pointed object.

"It is interesting to notice how persistently the root and stem grow in these directions, and to see how persistent they are in this, one may change the position of the seedlings after they have begun to grow. Place them in a horizontal position. In several hours or on the following day, observe the position of the root. The larger part of it remains in a horizontal position, but the end of the root has turned straight downward. We should now determine what part of the root it is which bends when it grows downward in this fashion. To do this the root of the seedling should be marked as before and left in a horizontal position for a day. Now observe where the curve has taken place. It has taken place back of the tip, in the region of mark three, four, or five. You remember that when the root was measured to see where the growth took place, we found that the root grew in this same region, just back of the tip.

"What causes the root to turn downward? This is a question that is difficult, perhaps, to demon-

strate to your satisfaction. It can be shown, however, that gravity influences the root to turn toward the Earth. Bear in mind, however, that gravity does not pull the root downward in the same way in which it acts on a stone or apple. It only influences or stimulates the root to turn. If we place some more seedlings with roots in a horizontal position, and with sharp scissors or a very sharp knife, cut off the very tip of the root, we have elongated, but they have not turned downward. They have continued to grow in the horizontal position in which they were placed, although the motor zone was not cut away. Why is this? It must be that the tip of the root is the part which is sensitive to the influence or stimulus of gravity.

"It may seem remarkable that gravity, which influences the root to go downward, also influences the stem to go upward. It is nevertheless true. The lateral roots and the lateral stem, however, are influenced differently. It is interesting to note that roots grow toward moist places in the soil, but if the soil is too wet the roots of any plant go away from it while sometimes they grow out on the surface of the soil where they can get air, which they cannot get if the soil is too moist.

"Is not the story which the little bean tells, a wonderful tale of a wonderful Creator? It is, indeed."

## ALL YOU HAVE TO DO IS TAKE IT NUMBER TEN

With this, the tenth of the series, titled, "All You Have to Do is Take It," we complete the first of a series of national and international presentations of this plan. We believe that every rational person in the world wants the betterments which are to be had by the adoption of this two-part plan, and we believe that shortly after the radiocast of this series east of the Rocky mountains and in Europe, the echo of your present endorsement of this plan will vibrate in every ear. And then hope may flame without fear of quench, that peace, and knowledge, and goodwill will at last prevail on Earth.

This two-part plan has been presented completely and now at the end—last week and this—you are being given a brief sample of what the church services might be like if men were to learn their relation to God through the study of his handiwork and if people recognized the larger aspect of man's relation to his fellowman (larger as compared with the stipulations of the ten commandments) and included little lessons in economics, sociology, political science, etc.

Last week a sketch of the work of the Ruler of the Universe was taken from the sky, the Earth, and plant life. We have still much before us for we have not considered the wondrous accomplish-

ments of the Supreme One in animal life. Nor have we considered the interaction of elemental substances on one another—meaning that phase of creation known as chemistry. Nor have we touched, more than in the most casual way, that which is classed in the field of physics. But these must be passed by, for time will not permit a sample of them.

We will skip to the study which discloses to us the temple in which we pass our life on Earth—the human body. —Remember, we are at church.

"We have just concluded a series of studies of the human mind—the masterpiece of the Creator. For the next few weeks we will consider the structure and function of the organs of the digestive system, the energy-producer for the mind. But before we start that, we will take one lecture-hour to discuss the system as a whole, and some of the abuses to which we subject it. In the first place we should remember that the organs of the digestive system were not intended just to fill up space, nor to give us pains, nor to give doctors something to cut at; they were intended to convert food into body-cells—to rebuild the tissues we tear down in the activity of our daily life. Keeping this in mind—that the digestive system has a definite constructive purpose—let us see how the system should work normally.

"It begins in the mouth, where food is ground into tiny bits, and mixed with the first digestive

juices which the glands pour onto it. Then the food passes down the throat to the stomach which lies to the left, a trifle below the heart. The stomach of normal size will hold about one pint of food, and should not be overloaded; because because its expansion causes pressure on the liver overloading throws an undue burden on it, and which in turn presses on the heart and diminishes the vigor of that organ's action. At the stomach the food is met by a flow of digestive juices which add their chemical qualities to it, and the whole is kneaded by three huge muscles. The gastric juices are released by little valves which are controlled by nerves, and it is for this reason that one should not eat when he is nervous, upset, or tired, for when food is taken at such times it simply lies in the stomach without receiving the necessary chemicals, and ferments.

"From the stomach the food passes on, receiving other juices and finally moving along by muscular action, it encounters some 20,000 little mouths called lacteals, each seeking from the food its particle of nutriment and strength. The blood fastens hold of its precious burden, kidneys, liver, and lungs purify it, and the circulating system, impelled by heart action, carries it here and there throughout the body wherever repairs are needed, to build up that which is constantly being torn down. As the food mass in the bowels is forced along, it is gradually robbed of its life-giving ele-

ments until finally it comse to the end of its course. It should then be expelled at once.

"Since the digestive juices of the body are chemical, and since the various foods we eat are chemical—some acid and some alkaline, and some salt—it is important that one should give care to the combination of foods which he puts into his stomach, to avoid the formation there of gases which cause pressure against the heart, resulting in discomfort, shortness of breath, headache, or dizziness. It is not to be thought in this respect, however, that the reactions of food in the body are the same as they are out of the body. An example of digestive change is to be found in white-bread—a starch—which, when mixed with the saliva of the mouth, changes to sugar. Though this "sugar" is not sweet, it nevertheless gives the same reaction in a chemical laboratory as does common granulated sugar. And so, as I was saying, it is important for the welfare of our health and of our years, that we give care to the combination of our foods. It should be remembered therefore, that fruits and starches do not combine well, and that meats or meat-substitutes and starches do not combine well. Considerable could be said about the preparation of food, but that will be left for some future time.

"Our civilized way of living has lead us to many bodily ills which cannot be attributed to lack of necessary food elements, to over-eating,

nor to inharmonious combinations of food. That error of civilization is *inactivity*. A moment ago I said that the digested food moves slowly along in the intestines by muscular action. It was intended that we should be active mortals, and that the motion of the body should assist this muscular action of the bowels. But when our work requires much sitting or standing still, the natural assistance which activity would give is lacking, and the movement of the food is sluggish. The result is that the food lies in the stomach and intestines for hours where it ferments and forms harmful gases. Usually, too, more food is introduced into the system before this delayed meal has passed out, so that the digestive organs are charged with an extra burden. And in the course of hours one is bound, and is laid liable to the endless ravages closing this lecture, and that is the use of headache of pain, sickness, and disease.

"One other thing should be mentioned before closing this lecture, and that is the use of headache killers. Headaches are caused by poisons in the body, most of which are generated by the fermented food held over-long. It is becoming common practice to disregard the causes of headaches and add to the poisons which cause them, the poison of nerve-deadeners. Obviously this multiplies the burden of the poison-eliminating organs, which function they often fail to perform. And people, remember this: except in the case of lep-

rosy, syphilis, and a few other diseases, drugs and chemicals do *not* cure—they only deceive us for a time. Only nature, in the natural way, with natural foods, can throw off poison and build up new, healthy cells and tissues.

"And so, if you would be healthy and happy as the God we here worship intended you to be, and if you would live to a ripe old age, then eat moderately of a large variety of foods in proper combination at times when you are not nervous or exhausted, drink plenty of water, breathe deeply of fresh air, and get plenty of sleep and exercise."

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An economics lecture follows.

"This lecture is given for the sole purpose of stimulating an interest in the question of taxation and for the purpose of familiarizing you with some of the tax theories and their merits or shortcomings. It is hoped that you will find the subject of sufficient interest and importance to be worth a few visits to your city or county library where books giving a more extended treatment of the subject can be drawn."

"The range within which the taxing authorities may aggravate or lighten the burden of taxpayers, by good and bad tax systems is very wide. But there can be no dissent from the general proposition that, a given amount of revenue being required, that amount should be raised so as to involve a minimum burden upon the contributors.

"Concerning the apportionment of the tax burden as a whole, it is pertinent, therefore to inquire: First, according to what general principles should the tax payers contribute; Second: what base or basis should be employed, in order to secure most nearly the desired apportionment; and Third, should the tax be proportional, progressive, or regressive to effect this end? These questions will be briefly considered.

"It is not surprising that a great number of theories, according to which particular taxes can be justified, have appeared. Each theory has arisen from attempts to explain and justify a particular tax system at a particular time in a particular country, with its current political, social and industrial organization. Hence it is not strange that they should differ much from each other, and that some of them should be mutually exclusive. As is to be expected, no one of them can be used alone, anywhere or any time, as the sole philosophical basis for the support of the aggregate tax burden. On the other hand, not one of the principles to be discussed here can be omitted in any such apportionment.

"The cost of public services has been proposed as a basis for apportionment of that part of the public revenue which is not drawn from structural or other incidental sources. The ablest advocate of this cost principle was the German writer Von Hock. He argued that certain services furn-

ished by the State are of a personal nature. In that class he would include protection to persons and to health, sanitation, and those services which minister chiefly to our national consciousness and pride. Such services are rendered to rich and poor alike and as far as can be shown, involve equal cost to the State for every person. They should, therefore, be paid from the proceeds of a personal tax of which the pole tax is an example. Von Hock recognized a second class of services, namely, those that have to do with the protection of business and the possession of property and involve costs approximately proportionate to the amount of property owned by the tax payer. They should, therefore, be provided for through a proportional tax on property. Still another service such as provision for educational opportunity, maintenance of libraries, establishment and upkeep of highways, the recording of documents and personal services should be paid by fees. Were Von Hock writing today he would meet sturdy opposition to having the costs of such services as highways and education defrayed from fees."

We must now skip to the end of the lecture for time is limited.

"The fiscal or cameralistic theory is not primarily concerned with the justice of the tax burden. Those who hold to it are concerned with realizing the maximum revenue. In times of official emergency most of us will lean in favor of this theory



although at other times it would not be so acceptable to us. It requires the application of a progressive tax. The revenue must come from those who can pay it regardless of the theoretical justice.

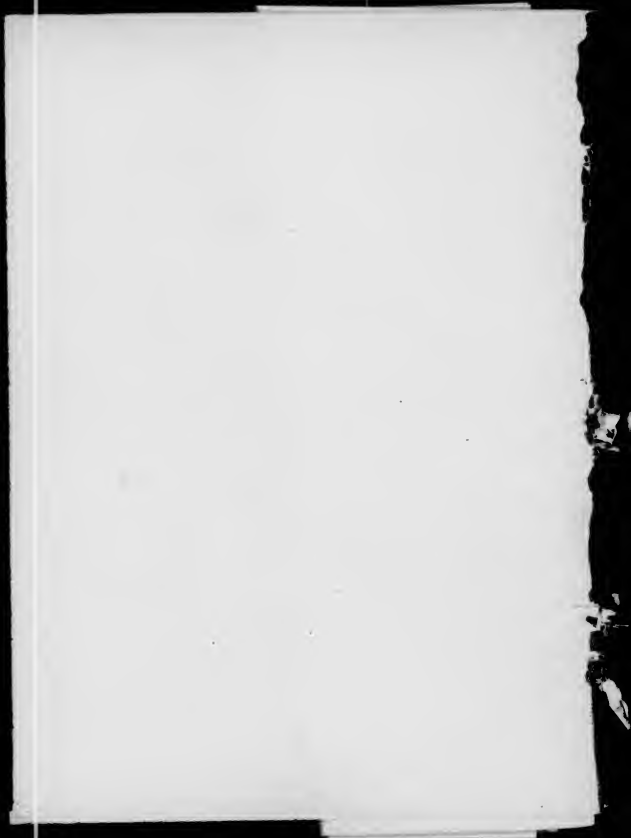
If the high incomes could be taxed no more heavily than the low ones then the revenue on all of them would be low and insufficient. A special variety of this theory proposes to take the maximum revenue from those who are not in a position to register objections. This is generally a short-sighted policy. A true cameralistic theory would take care not to destroy the source, for the same reason that the farmer will care for his draft horses so long as they can work.

"This constitutes a review of the chief theories of taxation. Your detailed pursuit of them will be enthusiastically assisted by your librarian."

—x—

Friends, we have said of your desire for wealth or happiness, "All you have to do is take it." We have explained what must be done to take it, and have given a sample of what the taking would be like. If you want it by this method, tell me, tell your neighbors—tell the *world*. And it will not be many months before you can begin to take it.

THE END



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**END OF  
TITLE**